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## DIWANU LUGATI'T-TURK ON THE FOCUS OF WORLD SCIENTISTS

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## DIWANU LUGATI'T-TURK ON THE FOCUS OF WORLD SCIENTISTS

Cover Page Footnote

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Erratum

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## DIWANU LUGATI'T-TURK ON THE FOCUS OF WORLD SCIENTISTS

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**Abstract:** Article is devoted to the study of the problems of translation proverbs and sayings used in "Diwanu lugat it Turk" one of the oldest written monuments of Turkic nations. It also exposes the problems of adequacy and word choosing in translation. There is also given the problems of translation proverbs and sayings used in "Diwanu lugat it Turk" one of the oldest written monuments of Turkic nations. It also exposes the problems of adequacy and word choosing in translation.

**Key words:** Old Turkic literature, "Diwanu lugat-it Turk", literary devises, stylistic devises, proverb, scientific translation, literary translation, style, talent of translator.

### “ДЕВОНУ ЛУГОТ-ИТ-ТУРК” ЖАҲОН ОЛИМЛАРИ НИГОҲИДА

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катта ўқитувчи

**Аннотация:** Мақолада қадимги туркий ёзма обида “Девону лугот-ит-Турк” асаридаги ёзилиш тарихи ва туркий лугатишунослик мактаби ҳамда ушбу ёзма обидани бошқа тилларга таржималари тўғрисида мухтасар маълумот келтирилган. Шунингдек, мақолада иккита мақолнинг туркий, замонавий ўзбек, рус ва инглиз тилларга таржималари қиёсий таҳлилдан ўтказилган. Таржимада мутаржимларнинг маҳорати уларни мақоллар таржимасидаги муқобиллик ва сўз танлаш муаммолари ўрганилган.

**Калит сўзлар:** Қадимги туркий адабиёт, “Девону луготит турк”, бадиий тасвир воситалари, мақол, илмий таржима, бадиий таржима, услуб, таржимон маҳорати.

### «ДИВАН ЛУГАТ АТ-ТУРК» В ФОКУСЕ МИРОВЫХ УЧЕНЫЕ

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**Аннотация:** Статья посвящена изучению проблемы перевода пословиц и поговорок в “Диван Лугат-ат-Турк” на иностранные языки (русский, английский и узбекский). В статье также рассматриваются способы адекватности и выбор слов в литературном переводе.

**Ключевые слова:** Древнетюркская литература, “Диван Лугат-ат-Турк”, литературные способы, стиль, пословица, научный перевод, литературный перевод, талант переводчика.

One of the significant features of the languages in old periods is their existence in manuscripts of the relevant time. The modern Uzbek is not only the system of communication of today, but the changed and developed language, derived from basic, simple dialect spoken in particular period of the history. Surely, many phonetic, morphological, lexical and other changes have occurred in it. The analyses of the works such as “Diwanu Lugati't-Turk” (“Compendium of the Turkic Dialects”) by Mahmud al-

Kashgari can serve to determine this evolution process and its steps, changes in the language.

Mahmud Al-Kashgari was a great encyclopaedic scientist and Turkic linguist. It is worth pointing out that he is worldwide accepted as the scholar of dialectology and comparative methodology, and the first lexicographer who wrote comprehensive dictionary.

“Diwanu Lugati’t-Turk”, the unique encyclopaedic work of the scholar, due to its remarkable linguistic properties and literary features has not lost its importance for the present. The scientific value and literary charm of the work compiled in the 11<sup>th</sup> century have increased over time. Actually, today in almost all countries of the world “Diwanu Lugati’t-Turk” is studied and researched in different fields.

The work is the comprehensive dictionary of Turkic languages, as well as the historical-ethnographic and literary-linguistic encyclopaedia, the richest source for folklore, traditions and customs, proverbs and sayings of the Turkic people at a time.

The increasing number of researches by the world scientists on Old Turkic manuscripts proves the great contribution of Turkic people, especially Uzbeks to the world civilization.

The only existing copy of the book re-published in 1266 in Damascus, was found by chance in 1915 in Istanbul by Ali Amiri Efendi.(1857-1923)

The finding of Ali Amiri was re-published in 1917 under the guidance of Talat Pasa (1874-1921) and editorship of Kilisli Rifat (1873-1953). This drew attention of turkologists from all over the world.

Later, in 1928 German linguist C. Brockelmann translated the work into German with explanations and published it In Leipzig. [1]

In 1939-1941 Turkish linguist Basim Atalay translated the Diwan into Turkish and published in 1942 the facsimile and in 1943 the indexed editions in Turkish Language Council Publishing.[2]

In 1960, an Uzbek scientist S. Mutallibov translated the full Diwan into Uzbek. [3] He used the 1917 Istanbul edition of the work by Kilisli Rifat in Arabic to perform the translation. During 1960-1963, a group of Uzbek linguists compiled special index-dictionary for the work. [4]

In 1972-76, an American turkologist James Kelly wrote his work, “Remarks on Kashgari’s Phonology”. [5] In 1982-85, “Diwanu Lugati’t-Turk” was first translated into English by American scientists Robert Dankoff and James Kelly. [6] The translation consists of three volumes. First volume of 387 pages was published in 1982, second volume of 361 pages in 1984 and third volume of 337 pages in 1985 by Harvard University printing office.

Another scientist, conducted research on “Diwanu Lugati’t-Turk” is A.M.Auezova from Kazakhstan. In 2005, she translated the full work into Russian. [7] The Russian translation consists of 1281 pages. The introduction includes the research data of A.M.Auezova on the work. The book consists of the introduction, the translation and the index. It should be pointed out that the above-mentioned translators performed the translations from the original.

Moreover, it is known that Turkish and French scientists such as Akhmed Zeki Validiy [8], Luis Bazin [9] also carried out scientific researches on the Diwan.

It is worth separately pointing out that special dictionary, such as “An etymological dictionary of pre-thirteen century Turkish” in 1972 by Gerard Clauson[10], and “Old Turkic dictionary” by scientists from Leningrad[11] were published for Old Turkic literary works.

In his work, Kashgari collects Turkic sayings and proverbs and analysed them in special way from linguistic and ethnographic point of view. In the contexts of word combinations, proverbs and folklore, he tries to determine semantic features of each Turkic dialect. It should be mentioned that “Diwanu Lugati’t-Turk”, one of the unique manuscripts, draws the attention of the world scientists due to its remarkable philological and linguistic meaning. Another important point, the researchers tried to perform adequate, near to the original meaning translation, of sayings, proverbs and folklore.

No one can define “Diwanu Lugati’t-Turk” better than the author, Makhmud al-Kashgari himself: “I compiled the book in alphabetical order. I decorated it with specimens of Turkic proverbs, quatrains, folklores, and prose. To make the book easy for readers, I gave explanations for the points difficult to comprehend. The book is a work of many years. I paid special attention to the proverbs that have wise advisory features. They represent the bliss and sorrow of the people, their good and bad days and of this reason became their values”. [11]

“Diwanu Lugati’t-Turk” was indented for the Caliph of Baghdad of that time al-Muktadi. The Diwan contains, together with sayings of different nations and quatrains of war, about 300 Turkic proverbs and sayings:

- Days and nights look like travellers. Whom they meet, they take his power.
- Wealth of the people is their enemy too. All one owns looks like a rock rolling down. All men became depraved because of wealth. When they see money and properties, they rush them like eagles. Greediness makes them to gather gold. And this lead them to forget God, to get rid of own children and relatives.
- Follow the ones who compassionate, learn from them, never be proud.

Sayings and proverbs in “Diwanu Lugati’t-Turk” of Makhmud al-Kashgari show the dreams and goals, bliss and sorrow, victories and defeats, love and hatred of the Turkic people of that time lived in today’s Central Asia.

In intra translation of the work into Uzbek, translations into Turkish, English and Russian the Turkic proverbs and sayings appear in Western version.

The English translation of work, especially translation of quatrains is considered as philological translation and does not tend towards literary translation.

If to analyse translation of the following proverbs, the translation of Dankoff and Kelly stands out for its scientific features, its attempt to clarify the original. The proverbs have equivalent translations. Although they lost rhyme and rhythm that are main features of proverbs, adequate translation of meaning is provided.

1. *Ōd* – time, times

In the original:

*Ōd kecher, kishi toymas, yalinuk ogli menu kalmas.* [3, c. 79].

Modern Uzbek version:

Zamon o’tar kishi to’ymas, inson bolasi mangu qolmas / Time passes, human is never full up, humankind will not stay forever.

Russian version: "time"

"Время идёт, и человек его не замечает. Но потомки Адама не живут вечно."  
[7, с. 84].

"Time is running and a man is not paying attention, however, descendants of Adam do not live forever."

English version:

Time (xamana).

Proverb:

Time (xamana) passes and a man does not perceive it, the sons of Adam do not live forever. [6, с. 34].

There are three points worth of attention in translations:

In English translation, in parentheses, there is given the Arabic form of the word. This refers to the language from which the translation was performed.

The phrase *yalinuk ogli* in the original was translated into modern Uzbek by S.Mutallibov in generalized form as *humankind*. However, *The sons of Adam* in English translation is closer equivalent to the original.

*Kishi toymas* in the original was translated into Uzbek literally: *human is never full up*. In English translation, this was translated as *a man does not perceive it*. This is nearer to the meaning in the original.

## 2. *ach*.

In the original:

Ach iz yamas, to'q iz temas [3, с. 108].

Modern Uzbek version:

Och nimalar yemaydi, to'q nimalar demaydi

Russian version: голодный

«Чего не съест голодный? Чего не скажет сытый?» [7, с. 114]

English version: "hungry"

"What won't the hungry one eat? What won't the full one say?"

This mean that the hungry one will not turn away food put before him, though he is held blameworthy by the full one who despises it. [6, с. 117].

The comparison of translations of sayings and proverbs in "Diwanu Lugati't-Turk" intra modern Uzbek, into Russian and English shows differences in their translations. Here the English translators used the following translation techniques to provide adequate translation:

- Literal translation of proverbs in the original;
- Together with the literal translation of proverbs in the original, adding extra explanations for the difficult to understand Old Turkic words to make them clearer for the readers of the translation;
- Use of alternative units in the language of translation.

The translation of sayings and proverbs has its own specifications. The translator is required to have high aesthetic sense and full knowledge of the original in order to create equivalent, to find words and translating solutions. From this point, the high quality of translators of "Diwanu Lugati't-Turk" can be clearly distinguished. Especially, the great translating skills of Robert Dankoff and James Kelly should be emphasised.

The comparative analysis of different translations of the work is of importance to assess the translations from literary and aesthetic points.

Due to this source, there has been gained rich experience of translation of Turkic sayings and proverbs into English and this sets Translation studies such interesting and actual problem.

This unique work by Makhmud al-Kashgari is in the focus of world scientists. To conduct overall researches on the work will surely make valuable contributions to the linguistics and lexicography.

The comparative analysis of the original and its translations, especially English and Russian translations, and assessment of their adequacy are the problems of high importance of today. It is a fact that the applied researches of Uzbek representatives of Translation studies are serving to determine the worldwide value of the Diwan.

To conduct researches on comparative analysis of the original and its translations is also of primary importance for Uzbek scientists in the fields of Translation studies and Literary criticism.

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